

# The South African Outlook

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## The South African Outlook

We have created a civilization rich in means, but most destitute of Ends.

—Lord Elton

### War.

The past month has again witnessed breath-taking happenings. The most of Belgium has been freed, and its capital, Brussels, is liberated city. The channel ports are almost all now in Allied hands. Holland has been entered by the Allied armies. Indeed, as we write the main fact of the situation is that great armies are massed on the borders of Germany and some are already fighting on German soil. Meantime the terrific bombing of Germany goes on, while the flying bomb menace has almost come from the south of England owing to the capture of the launching sites. Field-Marshal Montgomery has repeated his declaration that Germany will be out of the war this year.

In Italy the Gothic line no longer exists and the Allied armies are fanning out on to the broad plains of the north. Rumania, Poland and Bulgaria are no longer fighting on the side of the Germans but are helping the United Nations. The Russian forces have reached the Gulf of Riga and very few escape ports remain for the German armies in Estonia. The Russians also are linked up with Marshal Tito's troops in Jugo-Slavia, thus making difficult the escape of the Germans in the Southern Balkans. Hungary, Germany's last satellite, is threatened with invasion.

In the Pacific there have been sensational sinkings of Japanese ships and destruction of Japanese aeroplanes. The recovery of the Philippines has been begun by great attacks on Manila, the capital. During the month President Roosevelt and Mr. Churchill met at Quebec and made plans for an all-out attack on Japan. Altogether the tempo of events has quickened beyond expectation.

### Deplorable Happening.

In recent months the Government made arrangements for the holding of a national conference on social welfare to be opened in Johannesburg on 25th September. The responsible committee agreed at its first meeting to invite Non-Europeans to attend because social work affected all sections of the community and because the social welfare of Non-Europeans closely affected

the European population. Later it was announced that because of the inclusion of Non-Europeans the Universities of Pretoria and Stellenbosch and the university colleges of Potchefstroom and Bloemfontein had decided to withdraw from the conference. Later some church bodies of the Dutch Reformed Church made a similar intimation.

This kind of action makes for despair in the hearts of those who seek a progressive and peaceful South Africa. Fortunately, the Government has been unmoved by the turn of events. Mr. Lawrence, the Minister of Welfare and Demobilisation, declared that when the Nationalist Party saw the smallest opportunity of making political capital out of a subject it did not trouble itself over any sense of consistency, reasonableness or prudence. He pointed out that it was nothing new for Non-Europeans to attend such a conference. "The same persons who are objecting against this attended similar conferences in the past without saying a word against them." For ourselves we see nothing but evil if the different sections of South Africa cannot sit down together and consider matters that affect South Africa as a whole. The day is far past when one section of the population in a land of varied peoples can claim the exclusive possession of all the knowledge and experience necessary for the solution of the complex situations of modern life. The world is fast moving away from these herrenvolk ideas and South Africa will have to move with it.

### "No One Section of the Community can Prosper Permanently at the Expense of Another."

"It is no more than the truth to say that the whole future of our country, and of everybody in it, will depend on how we shape our policy to fit the Native to play his full part in the civilisation we Europeans have introduced and which we intend to maintain in Southern Africa," said the Minister of Welfare and Economic Development, Mr. Waterson, when he opened a conference on "Native Labour in Town and Country" organised by the Pretoria branch of the National Council of Women, in mid-September. The Minister said that he did not look for any overnight revolutionary movement. In a democratic community radical change depended on public opinion, and no Government could move much ahead of it. It was public opinion that would move, mould and broaden Native policy in South Africa. The conference would be discussing the question of Native labour in town and country from various points of view, but their deliberations were not likely to lead to any very useful conclusions unless they bore constantly in mind the inescapable truth that here in South Africa no one section of the community could prosper permanently at the expense of another. "As Minister of Economic Development I look for two factors urgently," he said. "I want man and woman power to help in exploiting our natural resources efficiently ; to produce our raw materials and to process them and deliver the goods ; and I want consumers able and willing to buy the goods when they are made. I cannot doubt that a great part of the answer to both demands lies in the direction of our Non-European population."

### Old Age Pensions for Africans.

According to the *Rand Daily Mail* it is expected that the Minister of Native Affairs, Major Piet van der Byl, will shortly authorise the introduction of old age pensions for Natives, in accordance with the Pensions Laws (Amendment) Act which



was passed by Parliament last session. It has been found necessary to "stagger" the days on which the pensions are to be introduced, and the scheme is to be made effective in three stages covering cities, towns and rural areas. Native men from the age of 65 and Native women from the age of 60 who live in cities will, from the gazetted date, be able to apply for pensions to local Native commissioners, the payments to be at the rate of £1 a month. The second stage will begin on January 1, when Natives living in the towns will be able to apply. The payment to them will be at the rate of 15s. a month. The third stage of the scheme will start on April 1, and will affect eligible Natives in rural districts, but excluding the Native areas, the pension arrangements for which will be concluded later. In the rural areas the pensions will be at the rate of 10s. a month. The money for the scheme will come from the general revenue of the country, and will be administered by the Native Affairs Department. The cost will not be known until all the applications have been received and it is expected that this information will not be available for a few years. According to the last census figures, there were about 125,000 Native men of 65 years of age and over in the country and more than 366,000 Native women of 60 and over. Asiatics are also provided for under the new Act. Hitherto they have been given ex gratia pension payments from the Indian Relief Fund administered by the Government. Now, however, their pensions are on a statutory basis. Pensions for the blind, too, have been changed from an ex gratia to a statutory basis. The minimum age in this category, however, has been raised from 18 to 19 years, but the Native Affairs Department has given an assurance that in no case will a pension be withdrawn. In the past, only Europeans and Coloureds who were not qualified for old age or "blind" pensions, but were quite unable to earn a living because of serious heart trouble or other disability, received grants from the Government. It is now intended to extend such grants to Natives next year. In the meantime, ex gratia payments will be made to Natives in stages, as in the case of old age pensions.

#### **African Farm Labour : attractive conditions proposed by farmers.**

A meeting took place on September 15 at Pretoria between representatives of the South African Agricultural Union and the Minister of Native Affairs, Major Piet van der Byl. The union suggested a long-term policy to encourage and develop the division of the Native population of the country into two main groups—agricultural or rural, and industrial or urban. A Press statement on the meeting says: "The farmer representatives acknowledged that the Natives must be treated with consideration, and that it was necessary to attract the labour to the farming industry. They stressed that this would have to be done by the provision of better housing, food, schools and other social amenities, but they emphasised that this must go hand in hand with improved efficiency, reliability, and therefore productivity on the part of the farm labourer."

The stipulation at the end of this statement is of course necessary. But we have little doubt that once the conditions are known to be good, a better class of workers will be attracted to the farms. Speaking generally, men have no desire to take their families to town: the healthy country life is much preferred.

#### **Conserving Soil in Basutoland : Dr. Bennett's visit.**

From the *Star* of August 30 we take the following:—"The outstanding progress in Basutoland's soil conservation programme was praised by Dr. Hugh Bennett, chief of the United States Division of Soil Conservation, when he examined part of 7,766 miles of contour banks in the lowlands yesterday. He also saw apparently useless areas, cut up by dongas, given over to tree

growing for firewood, to discourage the Natives from burning dung, which should be returned to the soil as manure. In the last two years 12½ million trees have been planted, and more are to follow. The results achieved in Basutoland are due to the untiring work of Mr. R. W. Thornton, who this week is to take up a new appointment as director of Native land settlement in Swaziland."

#### **Conservation Principles Applied According to a National Plan.**

Dr. Ross, Chief of the Union Division of Soil and Veld Conservation, said: "Basutoland is doing great work, and it is rather a reflection on the Union that we should have to bring such distinguished visitors as Dr. Bennett to extra-Union territory to see conservation principles applied according to a national plan." Basutoland officials say the British Government are co-operating splendidly, and so successful has the policy been that all money borrowed before the war under the Colonial Development Fund has already been repaid. Basutoland is the only British Native territory with excess produce to export, some of which goes as far as Australia. Mr. Thornton explained that the oldest workings in the territory was started ten years ago. The country was getting into a bad state through erosion during the previous forty years, which had carried millions of tons of soil away, and something had to be done urgently. For every pound sterling he told the British Government, he could save an acre of land and to-day in the lowlands 125,000 acres out of 500,000 had been treated. The Natives were opposed to the work at first, but gradually co-operated when increased yields were apparent.

#### **The Bantu Press.**

A gratifying feature of recent years has been the growth of the Bantu newspaper press in South Africa. This has been largely owing to the enterprise of the *Bantu World Press* with its various newspapers. The proprietors of these newspapers are already setting on foot some of their post-war plans, as is evidenced by the fact that two new papers are being published by them. One of them is the *Naledi ya Batswana* which is circulating in Bechuanaland, and the other is *Mphatlalatsane* for circulation in Basutoland. We congratulate the promoters not only on their enterprise but on the uniformly high level of their publications. These are fulfilling the avowed aims to circulate news in an interesting fashion, encourage self-help and inter-racial co-operation and goodwill, aid economic development, combat illiteracy and stimulate education, and in general to promote the development of arts and crafts, literature and music among Africans.

#### **Maize stocks again exposed to rain.**

When, after a long spell of dry weather, heavy rains fell in the Transvaal last month, large stocks of maize were lying unprotected in the open. Seeing that, since 1st May, all maize sold by farmers in the Transvaal, Orange Free State and the two chief maize growing districts of the Cape Province has been sold to the Maize Control Board through the Board's agents, it is presumably the case that this maize lying exposed to the weather was the property of that Board and that for each bag of it some farmer had received or would receive 17/6 or 18/-. The explanation given was that the grain elevators were full and that no other storage accommodation was available. Our readers will remember that less than a year ago this same thing happened and the same excuse was given; the storage in elevators was limited and provision had not been made for proper storage accommodation of the mealies. In our February 1944 number we pointed out that the Maize Board had been specifically authorised to establish storage accommodation, so as "to create a reserve of mealies and mealie products as a precaution against drought or other unforeseen circumstances." (*Gazette*, 28. 3. 41). Not-



withstanding the losses and the lessons of last year, the Board appears again to have bought quantities of mealies without making any adequate provision for their storage. This year, when the rains came, the National Council of Women sent telegrams to three cabinet ministers protesting against the wastage of food that was taking place.

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### Summary of Needed Reforms.

Recently an influential deputation, representing various public bodies, and sponsored by the Campaign for Right and Justice, waited upon the Minister of Native Affairs and the Minister of Justice. The Minister of Labour was through illness prevented from being present. The purpose of the deputation was to strengthen the hands of all those in Parliament, in the State Departments and the Civil and Social Services who are opposed to the principle and doctrines of racial domination. At the same time it sought to emphasise the urgent necessity of implementing certain practical reforms advocated by various Commissions in recent years. The deputation performed a real service by concentrating on the following points:

1. A minimum wage regulation to establish a living wage for Urban Native and non-Europeans employees.
2. The recognition of the African as an employee by the amendment of the Industrial Conciliation Act.
3. The introduction of compulsory primary education for Native children in urban areas according to a definite scheme which will realise this aim within a set period of time.
4. Initiation of housing schemes where Local Authorities are slow to operate. (a) The consideration of Urban Native and non-European needs in the allocation of materials by the National Housing and Planning Commission. (b) An increase in skill for all building workers including non-Europeans to make more houses of an adequate structural standard available at low cost.
5. The improvement of Native Farm Labour conditions to stabilize the Native population in rural areas.
6. Repeal or simplification of the existing pass laws and the substitution of an identity card for all purposes. (a) Labour regulations by means of labour exchanges under the Department of Labour.
7. The implementation of the Elliot Commission constructive recommendations instead of concentrating practically exclusively on the recommendation involving the application of penal sanctions, viz., rigorous application of Section 17 of the Natives (Urban areas) Act. (a) The discontinuance of the practice at present being followed in Johannesburg of rounding up potential offenders under Section 17 by means of mass arrests.

Knowledge of the distribution, occupation, birthrate, etc., of the Native population is essential before such reforms can be carried out effectively. *A Census of the Native Population is urgently required.* Regional surveys should be undertaken, as recommended by the Social and Economic Planning Council (Report No. 1), to establish the nature and distribution of national resources and to form the basis of social and industrial planning.

It was later announced that both the Minister of Justice and the Minister of Native Affairs gave the deputation a very sympathetic hearing on the many important questions discussed. On the subject of Shanty Town, which was treated as a matter of some urgency, the Minister of Native Affairs undertook to visit Shanty Town and to explore ways and means of remedying the situation.

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### Military Garments for Sale.

The Government, through the Minister of Economic Development, has decided to make available to the public stocks of repairable military garments which are no longer required by the military authorities. At the invitation of the chairman of the

War Stores Disposal Board, in conjunction with the Quartermaster-General, the S.A.W.A.S., who are organised throughout the Union, have undertaken to retail these garments to those sections of the community, European and non-European, who are most in need of clothing of this nature. Although the scheme has only been in operation for about six weeks, more than 200 branches of the S.A.W.A.S. throughout the Union are already keenly interested, and demands for nearly 50,000 different items have been dealt with by the military depots. After repair, shirts are sold at 2s., bush shirts 5s., trousers 4s. 6d., shorts 2s. 8d., overalls 6s. jackets 5s., great-coats 25s. cardigans 2s. 8d. and blankets at 3s., 1s. 6d. and 6d. according to their grade. These prices coincide with the prices fixed by the Price Controller for the sale of second-hand military clothing. It is considered by the authorities that the sale of this type of clothing will not come into conflict with the trade, as the total number of items handled when spread over the Union is relatively small.

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### Proposed Freehold Townships on Farms Zuurbekom and Syferfontein.

A discussion on the conditions governing the proposed freehold township at Zuurbekom took place at the Johannesburg Joint-Council meeting recently. The conditions were found reasonable on the whole though there were some points on which further information was required, e.g. cost of plots, the facilities for loans for purchase of plots and for building, the rights of women to own or inherit property, etc. The intention to keep the economic standard high, and the precautions afforded against exploitation, are considered by the Joint-Council as wise precautions. In the discussion the necessity for adequate loan facilities was stressed, and it was pointed out that under the Housing Act, loans up to £1,100 were available, presumably without colour bar, for economic housing. It was suggested, however, that the great expense of travel, since Zuurbekom was eighteen miles away, would make it impossible for loans to be paid off. The Joint Council felt that since this was the first freehold township to be set up, it would probably serve as a model for all future schemes, and that as such the Council should give it more consideration.

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### Nurses Ordinance : Revised Scales of Pay.

Recently new salary scales for nurses in the Cape Province were announced. To many these seemed to discriminate unduly, particularly against African nurses, and from various quarters, such as the Trained Nurses Association and the Lovedale Hospital Board, came representations that the scales for African nurses should be improved. We are glad to learn that the representations have met with success in that the scales for all Non-European nurses are to be the same.

\* \* \* \*

### Christian Council Provincial Conferences.

As we go to press plans are being completed for the Conferences on "The Gospel and Everyman" which have been arranged under the auspices of the Christian Council of South Africa. Five Conferences will meet simultaneously during the weekend 29th September to 2nd October, at Cape Town, Grahamstown, Bloemfontein, Durban and Johannesburg. Men and women of all races and of many Churches will attend. Most of them are connected with circles which have been engaged for the past month or two in the study of the subjects chosen for discussion during the Conferences. With due allowance for local adaptation the scheme of the conferences is one. In the first place the conferences in full session will consider the foundation of faith which is regarded as an essential in any attempt to build a Christian order. Frank consideration by Christian people representing many schools of thought, of such subjects as the necessity for God, the Leadership of Christ, and the function of



the Church, is likely to be an enriching and enlightening experience. The means whereby the Christian faith may become an effective power in the home, in school and college, in social relationships, and in business and industry, will then form the subject of discussion in groups, whose findings will subsequently be considered and shaped by the full conferences. In many cases it will be found that preparatory study has suggested possibilities for Christian action hitherto unrealised. The conviction that the function of the Christian Church does not include incursions into party politics appears to be as strongly held as ever. But it is also evident that increasing numbers of Christians are passionately convinced that in all questions wherein principles of morality and justice are concerned the voice of the Church through its leaders must sound forth with clearness and insistence; and that wherever possible it must be one voice. It is the earnest hope of those responsible for the planning of these conferences, that they will bring to light ways in which the Churches of South Africa may make their own essential contribution to the reconstruction of our complex society. Every means by which a forum for discussion is provided is a step in the direction of establishing better understanding between races and classes and of breathing a more healthy spirit into all our relationships. This is truly a work of grace. In addition to the initiation of nation-wide action the conferences will seek to carry on into the coming days the spirit of fellowship and service which is being engendered. This will be accomplished, first, by setting up the necessary organisation to ensure that the work of study circles shall be continued and extended during the coming years; and secondly, by establishing in every large centre an auxiliary which shall draw into fellowship people of all Churches and races for common action amid local conditions for the solution of local problems. In several of our cities such Auxiliaries of the Christian Council already exist, and are proving their value. If their number could be multiplied, with the central organisation of the Council acting as a connecting link and a provider of inspiration and information, nothing but good for the whole country would follow.

#### New Teaching Courses for Africans.

The Education Department of Cape Province in very commendable fashion is organising new courses for African teachers in order that the demands of modern education may be more adequately met. In recent years it organised the Infant School Teachers' Course of one year which aims at preparing teachers specially to teach the sub-standard classes. It is open to women who have passed N.P.L. 3. This course is now in operation at Emfundisweni, Emgwali, All Saints, Lovedale, St. Matthews, Shawbury and Healdtown. Another one-year course is the Physical Culture Course which is given at Healdtown.

In January 1945 no fewer than three new one-year courses are to be started. They are as follows:

1. A Teachers' Housecraft Course at Lovedale (one-year, minimum entrance qualification: Native Primary Lower Certificate).
2. A Music Teachers' Course at St. Matthews (one year, entrance qualification: Native Primary Higher Certificate).
3. A Teachers' Woodwork Course at Lovedale (one-year, entrance qualification: Native Primary Higher Certificate).

#### African Self-Help.

We have been gratified to read in the *Midland News* of an effort made by Africans at Cradock for the help of their own aged poor. Last year an African, Mr. J. A. Ncaca, seeing the condition of wretchedness of many old people whose children were dead or lost, started a soup kitchen. By February of

this year the movement had so grown as to demand some formal organisation, and so the Cradock Bantu Benevolent Society was formed, with leading Natives as its office-bearers. Money has been raised among Africans by concerts, donations, etc., and over seventy people regularly fed. The Town Council through the location Superintendent has given the use of premises, financial help has come from European sources, and a European committee has been appointed to work in conjunction with the African committee. But the movement is mainly an African one for the help of African people, and therein lies for us its special interest and hope.

#### The War and Morals.

There has come into our hands a recently published *New Sheet* of the Alliance of Honour, South African Branch. It is in some respects a depressing record of what war can do in sapping the morals of many of the population, though on the other hand there are shining examples of how some have overcome. Britain has suffered particularly. A writer there has declared that "so many of us who go to Church are surrounded by high protective walls that we do not begin to realise what is going on." It is held that we in South Africa are fortunately not faced with such problems as those in Britain, which are in part due to universal service and the break-up of home life resulting from it, and to the presence in Britain of huge numbers of men of various nationalities who are away from their own countries and homes for long periods. At the same time it would be the height of folly to be blind to the moral dangers which do exist in our midst. There is one which leads to others more serious, and it is one with which the Government and the military and civil authorities have the power to deal, that is, the drink menace. This is an evil which exists in this country and it is the cause of a great deal of sexual immorality. It is stated that there is excessive drinking in some military camps and messes, and in Cape Town, at any rate, Service men have almost unlimited facilities for getting liquor. "There is a distinct danger at the moment of attention being concentrated upon the curse of excessive drinking amongst our Non-European people, and of a smoke screen being thrown over the position as it affects Europeans." We are thankful for the Alliance's plain speaking, and we wish it success in its efforts for a purer South Africa.

#### International Missionary Council: New Secretary.

*The Spiritual Issues of the War*, issued by the Religious Division of the Ministry of Information, London, gives particulars of the career of the Rev. Normal Goodall, M.A., who has been appointed to succeed the late Dr. William Paton as Secretary of the International Missionary Council. Mr. Goodall began his training for Accountancy in the City of Birmingham Treasurer's Department, and on the outbreak of the last war joined the Artists' Rifles. He was withdrawn for service in Whitehall and entered the Ministry of National Service. On demobilization he went to Oxford where he took the Honours School of Theology at Mansfield College. He was for several years Chairman of the Congregational Theological Conference, held annually at either Oxford or Cambridge. He has been minister of two Churches, Walthamstow from 1922-28, and New Barnet 1928-36. Mr. Goodall has for the past eight years been Foreign Secretary of the London Missionary Society. He has in his travels visited India, the South Seas, New Guinea, South Africa, South America, Australia and New Zealand, and the appointment has received substantial international support and will be subject to ratification at the meeting of the Committee of the Council which is planned for the earliest possible date after the war. In 1944 he became Chairman of the India Committee of the Conference of British Missionary Societies, and he has written several books and pamphlets on India and the Indian position.



# Investigation into "Business Practices" Called For in the Public Interest

In the latest issue of *The South African Journal of Economics*, Professor W. H. Hutt makes a strong plea for independent research into the business practices of every branch of industry and trade in this country. He asks for "independent Commissions, backed by the powers of the State, with competent accountants and economists versed in the rationale of costing to audit them." (Professor Hutt's italics). "The first principle of data collection . . . is the exposure of profitability. The object is to release data which will tend to bring pressure to bear to force existing productive corporations to expand their output, reduce their prices or increase their capacity, when that would mean a more complete response to demand, or (b) to bring firms into under-developed fields." ". . . generalised data at least ought to be available, even if considerations of business privacy prevent reference to the affairs of individual corporations."

Professor Hutt gives an example of a "business practice" to show what he is driving at. "For instance," he says, "we should all know if the price paid by a department store for, say, a particular suit of pyjamas is 9/-, whilst customers have to pay 15/- for it . . . . . The general purchasing public is remarkably ignorant on such questions, and most wholesalers and retailers believe that it would be highly undesirable and dangerous for the public to lose their ignorance. Yet it is essential knowledge for the people and their leaders are to be intelligently critical of the social order in which they live." And this sort of thing, this excessive retail profit, is only one, and probably not the worst, of the business practices over which by common consent of all interested parties a veil of secrecy is thrown. "We need full knowledge of the ownership of and the relationships of the conditions of sale of products, tying contracts, resale price maintenance agreements, trade associations, the strength and implications of the legal right to boycott, agreements to raise or maintain prices, agreements to reduce or keep down quality, subsidies, discounts, rates of commission, etc. . . . . The people and their rulers should be recognised as having the right to all such knowledge."

## THE EARNINGS OF UNSKILLED LABOURERS SHOULD BE MADE PUBLIC

Coming down to one particular and very important aspect of the subject, the earnings of unskilled labourers, Professor Hutt says, "we have a fair notion of the general level of earnings of unskilled labourers in the towns, and the Social Survey of Cape

Town has given us an enlightening insight into the facts about family income locally. But there is a serious lack of the most simple quantitative knowledge in respect of earnings in agriculture . . . . very little is known for certain about the relative real earnings of this class. That they are very low is obvious from all the evidence." Professor Hutt refers to the "extreme differences" that are known to exist in the wages and conditions of employment of farm labourers and labour tenants, and there is no doubt that many farmers would come well out of an impartial scientifically conducted enquiry. Professor Hutt, however, insists that "the detailed facts about farm earnings are a form of knowledge which, whatever the cost, must necessarily be available if we are rationally to discuss social policy as a whole."

## MAIZE AS AN EXAMPLE OF PROFIT INFLATION

While Professor Hutt concentrates his attention chiefly upon the "business practices" of townsmen, he has his eye, as we have just seen, upon certain country conditions; and here, if we, taking our cue from him, have the courage to pursue our enquiries into one field of what the Professor we suppose would call "production costs," we come upon questions of very great interest and importance, indeed of very great gravity. Life can be supported, in a push, without pyjamas, but how to sustain life without food is an entirely different proposition. Maize is the staple food, and in many cases almost the only food, of the very poor. Now it is the common belief supported by an occasional farmer in a moment of candour, that maize costs about 10/- a bag to produce in the case of the small farmer and 8/- in the case of the large farmer. Yet farmers, large and small, last year were getting a guaranteed price of 16/- a bag and this year, with the aid of a subsidy, large farmers are getting a guaranteed price of 17/6 a bag and small farmers 18/-. If an independent commission, assisted by accountants specially trained in costing, were put on to the farmers' books, district by district, would the 17/6 or 18/- or even the former 16/- price to producers, be found to be justified? Maize producers have a State-protected monopoly under the control of a board elected mainly by themselves, and consumers, except for the recent subsidy, pay for that monopoly; yet the public is not told precisely what has made such prices necessary. If 100 per cent. profit is reprehensible in the case of a shopkeeper selling pyjamas, what is to be said of 100, or even 60, per cent profit in the case of that food upon which the poorest people have to depend for a bare existence?

N.M.

## A Great Book

### THREE RUSSIAN PROPHETS. II

Described by R. H. W. Shepherd, D.Litt.

(In our last issue we gave some account of a remarkable book\* dealing with the three great Russian writers Khomiakov, Dostoevsky and Soloviev. We continue our account below.)

SOME features of the teaching of the three Prophets may be mentioned. Khomiakov believed in the ultimate victory of love over hate and fear. This belief was based not on any confidence of man's capacity for self-improvement, but on faith that the Creator of the Universe has provided man with the necessary means of combating selfishness and sin. The most powerful of such means was to him the fellowship of the Christian Church.

*Three Russian Prophets*, by Nicolas Zernov. (S.C.M. Press. 8/6.)

In an age when political and economic progress seemed to be secure, and everyone prophesied the advent of a new era of unprecedented prosperity, happiness and freedom, Khomiakov declared that the road chosen by Europe was bound to lead to disaster—a disaster from which the Slav of Russia could alone redeem her. The order which had always inspired the Germanic peoples was that of a military brotherhood aiming at the conquest of others. On the other hand the Slavs had always formed agricultural communities and had shown no desire to subdue other nations to their will. "Time will show who will take the lead in the further evolution of mankind, but if there is strength in the brotherhood of the human race, if love, truth and goodness



are not phantoms, then not the Germanic conqueror and aristocrat, but the hard-working Slav will be called forth to fruitful exploit and great service." Christianity, under the Roman tradition, was unable to break the solid web of evil and anti-Christian habits. It retired within the soul of man, and tried to improve personal life, leaving social order untouched. The Russian people, childlike and unaffected by the Roman tradition were called to go further; their approach to Christianity from the very beginning was social. In comparison with the rest of Europe, they were backward politically, but in their belief that all spheres of human life must be open to Christian influence, that Christ's teaching has the same relevance to the social life of mankind as to personal life, they led the way.

Khomiakov attributed particular importance to the widely accepted Russian custom of treating only unanimous decisions as morally binding, since they expressed no longer personal and class interests, but made it possible for people to hear objective truth, the voice of the Holy Spirit. Men in the community lived under the rule of God; they were therefore able to mature more quickly, and to conquer their egoism and pride more easily. Without this discipline of communal life, people were left helpless victims of their passions.

Khomiakov attributed a special importance to the fact that the unity of the Russian people was based neither on the submission of the conquered to the conqueror nor on any legal contract whereby the rights and duties of conflicting groups were carefully defined. It was, according to Khomiakov, a blessed fruit of the Christian outlook on life accepted by the bulk of the Russian people. It was the result of their voluntary submission to the unique truth of the Gospel.

He laid great emphasis upon the co-operation and brotherhood of all people, which was, however, impossible without economic equality. "Great is the land in which there is neither poverty among the poor, nor luxury among the rich; where life is simple and without display. Such a land is pleasing to God and honoured among men."

The Church, he contended, could be a regenerating and unifying power only if she was free, and therefore religious liberty was one of the first conditions for the growth of her influence. At the same time, as religion was the most important social factor, those who did not share the Christian outlook of the nation ought not to be lawgivers, rulers and judges of the nation, for their conscience was different from that of the Christians.

With unswerving loyalty, he preached that in the Church and not in secularism lay the only hope of freedom for mankind; that social progress was the fruit of Christian living, and those who separated themselves betrayed their own cause, and were leading Europe into a new and more impressive slavery. He believed that the old traditional Church, which looked so worn out and decrepit, was the greatest force in the life of mankind, and alone capable of leading it to a better future. At the same time, Khomiakov was not so much concerned with those who left the Church and attacked her from outside as with the reconversion of Christians themselves. They were the people responsible for the chaos and disintegration of Europe; it was they who lost faith in the guidance of the Holy Spirit, who had become afraid of their own freedom and replaced the rule of self-governing communities by forms of government copied from the pagan State. Still he was certain that nothing could destroy the Church, that those who fought against it would be defeated, but grave was the sin of those who, instead of using the power given to the Church for social improvement, let it lie idle.

Khomiakov was a great patriot, and for Moscow in particular he felt a deep personal affection. He visualised Russia, not in opposition, but in close relation to the rest of the world. Moscow

was so dear to him because he believed that his city would become the home of a new social order for all nations.

It is interesting to note that Khomiakov often sharply criticised England, but yet he found a great deal in common between Russian and English life, and the feature which particularly struck him was the existence in England of the same sense of community which he so particularly valued in Russia. Again he declared that the main foundation of English life was religious and this was true of nowhere else in Europe except Russia. It was certain that Great Britain could withstand better than any other country the coming crisis of Western civilisation.

The crisis Khomiakov predicted has come. The liberal and individualistic civilisation of the West with its trust in the sufficiency of man, with its belief in uninterrupted progress has suffered a severe set-back. The warnings of Khomiakov and those like-minded, which sounded so unconvincing to their contemporaries, have turned out to be true. Not all of Khomiakov's predictions have been fulfilled; many of his most cherished expectations still wait their day, and may never be realised, but this does not destroy the importance of his message.

### DOSTOEVSKY

All Dostoevsky's writings can be treated as an autobiography for his heroes debate the problems which pre-occupied his mind and live through the passions, fears and hopes so familiar to Dostoevsky himself. But he saw himself with such lucidity that his novels became like the Greek classical tragedies, monuments of the eternal drama of the human spirit.

All his life Dostoevsky was absorbed in the solution of a single problem. His lifelong passion was the study of man, and his contributions in this field completely revolutionised modern psychology and sociology. Dostoevsky can be compared to a person who suddenly discovers in a well-known building a number of rooms, passages and cellars, the very existence of which is unsuspected by the owners of the house. He was able to penetrate those concealed corners of the human soul which had not before been visited by scholars and writers.

Dostoevsky's man is infinitely more perturbing and irrational than the human beings conventionally presented before Dostoevsky's time. His men no longer fit into the familiar categories of positive and negative characters. It is impossible to call them intelligent or stupid, moral or immoral, even good or bad. They are capable of heroism and self-sacrifice, and at the same time they can commit vile and cruel deeds. They stand on the edge of a precipice of crime and degradation, and yet they long for goodness and truth.

He brought to an end that optimistic humanism which closed its eyes to the dark explosive elements of human nature and represented man as a rational, straightforward creature, who could reach a higher stage of progress as the result of better education and more satisfactory social and economic conditions. Dostoevsky gave the death blow to this outlook which had inspired Europe from the time of the Renaissance till the first decade of the twentieth century.

He is therefore a true interpreter of the present troubled and restless epoch. The study of the under-world was not, however, his only achievement. The more he penetrated into the innermost chambers of the human soul, the more captivated he was by the mystery of man and by the opposing tendencies of his nature. The greatest of Dostoevsky's discoveries was that man could not be explained in purely human terms, that in him was contained the secret of the whole universe, and in him lay its final revelation.

Dostoevsky's analysis of the conflict between good and evil led him to the conclusion that both these forces originated outside human beings, that they were more powerful than man himself. Man was not the author either of good or evil, but he was the field of their never-ceasing struggle. Dostoevsky taught that



man in his ascent towards goodness could reach heights surpassing man's own picture of perfection and in his degradation he could descend into an abyss of evil which terrified even its own victims. He firmly believed that personality is the highest manifestation of life and that therefore good and evil outside man have also personal existence. In other words, he asserted the traditional Christian belief that man's place was between God and Satan.

Yet his conception differed from the medieval one, for it asserted with hitherto unknown emphasis the absolute freedom of man to make a choice between good and evil, to take God's side or Satan's. According to Dostoevsky, man was much more free than most men know themselves to be; he was surprisingly, staggeringly free; he could resist God to the very end, and there was no power on earth or in heaven which could break down man's independence and destroy the freedom of this strange and of other respects weak creature. There is one thing however, that a human being does not possess, and that is the power to destroy himself, for if he could do it he would be stronger than the Creator Himself, but man can refuse co-operation with God. Dostoevsky discussed the nature of man's freedom in all his main novels. Especially in the person of Kirilov in *The Possessed*, he studied all the stages of man's rebellion against his Creator. His conclusion was that, having freed himself from belief in God, man was bound to deify himself, to put himself above all moral laws, to proclaim that everything was permissible, for if God did not exist then man was the lord of creation. This assertion of his own absolute freedom brought man face to face with the presence in his soul of dark and irrational forces which dragged man from his high pedestal and enslaved him by establishing their iron control over his personality. As soon as man declared that everything was lawful he became a helpless victim of his own passions, fears and doubts.

Man was a microcosm for Dostoevsky. All problems, religious, political and economic, according to him had their origin and their solution in human personality. The conflicts and tensions experienced by an individual were the pattern of wider clashes, social and even cosmic. Especially the events of his own time he interpreted as heralding the last and most decisive stage in this drama of man. He can be called the prophet of totalitarianism. With surprising accuracy, he described the mentality of the leaders of the great social and religious revolutions of the twentieth century. He could do it because he understood the inner causes of the approaching upheaval. Dostoevsky was not a reactionary in politics, and especially in social matters he was uncompromisingly hostile to the egoistic, self-satisfied capitalistic world of his own day. He was an advocate of social and economic justice, and was ready to bear any personal sacrifice for the sake of the poor and downtrodden. And yet, in spite of his insistence on the urgent need of social improvements, he was the greatest enemy of the coming Revolution, the advent of which he so clearly foresaw. The reason for his opposition was his belief that the movement for social reform was inspired and controlled by men who were rebels against God, and who therefore far from leading men into the Promised Land, would drag them into a state of slavery and oppression.

Dostoevsky discovered the deep-seated religious motives behind the coming rebellion, and he defined it as a collective expression of the same refusal to play the game according to God's rules, which he so often described as the cause of the inner disintegration of an individual. Beneath the ardent longing of the revolutionaries to assist the poor, to destroy the power of the rich, and to establish equality and justice, he saw another and even stronger desire to rearrange the world according to their own will, to dethrone the Creator, and to prove that emancipated man can be the master of his own destiny.

Dostoevsky detected in the soul of the revolutionary leaders

the co-existence of a genuine desire to help the oppressed and ignorant, and an equally strong disgust at their stupidity and selfishness. The instigators of the approaching revolution hated God and despised man. The author of *Three Russian Prophets* declares that when totalitarianism was established at last its leaders behaved exactly in the way predicted by Dostoevsky.

Over against the methods and teaching of the totalitarians he set Christ, Whom he regarded as the centre of all history, and the ideas and ways of Christian Socialism. "I speak about the never-quenched, ever-present thirst among Russian people for the great universal and brotherly oneness in the name of Christ. . . . Not in Communism, not in its mechanical forms, is contained the Socialism of the Russian people. They believe that the final salvation and the all-illuminating unity is in Christ and in Him alone. This is our Russian Socialism." Dostoevsky opposed Russian Socialism to Western Communism on the ground that the West seeks salvation through the perfection of the outward forms of organisation, whilst the only real transforming power lies in the Personality of Christ, the Saviour of the world.

### SOLOVIEV

All his life Dostoevsky wrote under pressure. He never had time to elaborate or explain his daring visions and prophetic intuitions; this difficult task was undertaken by his young friend and disciple, Vladimir Sergeevich Soloviev.

Soloviev who was at once a scholar and a mystic, a philosopher and a poet, a critic and an enthusiast, died on the threshold of the twentieth century, but he foresaw the main trend of the new epoch. There is hardly any problem of the present troubled period which he did not foresee or which failed to find a response in his sensitive mind.

Soloviev stated that three times in his life he had a revelation of the glory and unity of the created world. This knowledge was given to him in visions of Sophia, the Divine Wisdom, who appeared to him as a woman of unsurpassable beauty. He saw her first in Moscow on Ascension Day during the celebration of the Holy Eucharist when he was a boy of nine; the second time in the reading room of the British Museum, while he was working on his post-graduate thesis; and again the same year in the desert of Egypt, where an inner voice had called him to await the vision. For Soloviev, these three meetings were neither the illusion of a distorted mind nor poetical objectifications of emotional state; they were cardinal facts on which he built up his entire outlook. His philosophical works were attempts to systematize the meaning of those meetings; his religious and social activities were the outcome of his desire to relate them to the daily course of his life. Neither his thought nor his personality can be understood without constant reference to this well-spring of his creative inspiration.

In the years of adolescence Soloviev lost faith in God. When he became an atheist he tried to destroy faith in others and was guilty of acts of sacrilege. He believed in the illimitable possibilities of natural science. He preached that philosophical materialism could solve all the problems of human life and was the only guarantee of human happiness and progress. The Russian universities at that time were filled with young men who believed in Darwinism as a new religion, and treated atheism as the last word in human wisdom. Intolerant of any other point of view, entirely dogmatic and uncritical as far as their own creed was concerned, they regarded all who dared to doubt the truth of materialism as morally suspect. Soloviev was too intelligent to be satisfied for long with this naive faith in progress and evolution. After six years he went straight back from militant atheism to the full profession of religion.

His first great book was *The Crisis of Western Philosophy*. Its main contention was that the individualism and rationalism



of European culture had sapped its creative strength; and that the synthesis between faith and reason, without which no further progress was possible, would be achieved, not by Europe but by the Christian East.

A creative period of his life was influenced by Soloviev's belief in Russia's special mission to find the synthesis between the East, with its pantheism, and the West, with its emancipated man who had lost the sense of the divine. Again, he was greatly influenced by Dostoevsky. The course of his career was changed by a public appeal he made to the new Emperor, Alexander III, to forgive those who had recently murdered his father. He thought by such an act of forgiveness the Tsar would demonstrate the divine ground of his authority and show that in him resided the supreme spiritual power of the whole Russian people. His appeal fell on deaf ears. Soloviev then dedicated all his energy to the breaking down of the age-old barriers dividing the Western and Eastern Churches and the creation of a better understanding between the Christian and the Jew. In time he came to see that his plans for reunion of the Roman and the Eastern Churches were beyond realisation.

The basic intuition of Soloviev's life was his vision of creation as an all-embracing unity. The cosmos was for him an organism animated by one spirit, moving towards a definite goal. He had a conviction that the universe was designed according to a plan and that the mind of the Architect was discernible behind the distracting variety of phenomenal existence. The ultimate goal of evolution was the establishment of personal relation between God and man, the spokesman and the morally responsible representative of creation. Man was called actively to collaborate with God in restoring the fallen world to its original glory. The work could only be done gradually, by perfecting each individual manifestation of life.

Each nation, like each individual, had a special mission, but it could find its proper place in the life of mankind only through the service of the common cause. "Nationalism in its extreme form destroys a nation, for it makes an enemy of mankind, and mankind is always stronger than any one nation. Christianity saves the nations, for it helps them to transcend nationalism."

The end of the social order, according to Soloviev, was the resurrection of the dead and the transfiguration of the cosmos. In his demand for continuing life Soloviev set himself in opposition to materialist Utopianism which promised its followers happiness and joy without attempting to face the grim reality of death. "If we are indifferent to the future of our forefathers, we can have no motive for caring about the future of the new generations. If we can have no absolute moral solidarity with those who died, there can be no ground for such solidarity with those who certainly will die." For Soloviev, the departed were truly alive; they still had their share in the life and work of humanity.

The Church, he believed, was the only body which could direct the efforts of mankind towards the final goal of universal salvation. She alone was able to organise properly the labours of individuals and provide each man with the moral resources necessary for his struggle against sin and death. She was the society to which a man could give his full allegiance without degrading himself by serving an unworthy object. "Christianity," wrote Soloviev, "is the revelation of a perfect God in a perfect man." Man could never reach perfection through his own efforts and because God required in him a companion capable of rendering a free and intelligent love for his Creator, the Incarnation became necessary. The Church, which was the fruit of the Incarnation, provided man with all the conditions essential for his training to be God's collaborator. The egoism of individuals, the selfishness of families and classes, the lust for power displayed by nations were checked, and eventually cured, in the ecumenical fellowship of the Christian Church. All

human beings, individually and collectively, could find their fulfilment in the world-wide and free brotherhood of those who believed in the Incarnation.

In the last year of his life—he died utterly exhausted when he was only forty-seven—he wrote what he accounted his greatest book, *Three Conversations on War, Progress and the end of History*. The whole book is dominated by an acute feeling of the existence of a personal power of evil. He had travelled far from the day when he believed in social progress and Church reunion and had minimised the importance of sin and evil. In the *Three Conversations* he still prophesied the reunion of Christendom, but this time he foresaw its coming under the pressure of the universal rule of anti-Christian totalitarianism. Traditionally the last and strongest enemy of the Church has been represented as hateful and cruel tyrant, who, by means of bloody persecution tries to stamp out the Christian religion. Soloviev's Antichrist is a very different person; he is the greatest benefactor of mankind; he introduces enlightened social reforms; he is the first man to abolish war together with social and racial antagonism. He is a remarkable ruler inspired by noble ideas, who accepts the existence of God, but comes to save mankind, not in the Name of the Incarnate Lord, but in his own. He is met everywhere with overwhelming enthusiasm, and even the majority of Christians accept the enlightened leadership of the universal dictator. Elected as the President of the United States of Europe, he issues a manifesto starting with the words, "Peoples of the earth, my peace I give to you." Though not belonging to any Church, he is benevolent towards the Christians, who at that time form only a small minority. At a great conference of Christian Churches in Jerusalem which he convoked he offers privileges to Christians on condition that the representatives of all confessions will recognise him as their "sole protector and defender." A large number of Christians gladly consent to this request, but a small minority, at the head of which stood Pope Peter II, John, the Russian elder, the spokesman of the Eastern Church, and the learned German professor, Ernst Pauli, the leader of the Protestants, refuse such a recognition till they shall hear from the world's dictator his confession of faith in Jesus Christ, the Son of God.

This request provokes a drastic change in the hitherto patronising attitude of the superman towards the Christians. The persecution is launched which brings together the faithful remnant of those who, though belonging to different confessions, firmly profess their belief in the Incarnation. After the sudden death of Elder John, who was the first to recognise in the social reformer Christ's final adversary, the Antichrist, and of Pope Peter, who excommunicated the impostor, the leadership of the Church fell into the hands of Professor Pauli, who leads the faithful few into the desert and "there, after the restoration to life of Pope Peter and the Elder John, in the darkness of the night, on a high and lonely place was accomplished the Union of the Churches."

But this was not the beginning of a new and better epoch, it was the end of the history of mankind, "for the darkness was suddenly lightened by a bright splendour, and there appeared a great wonder in heaven: a Woman clothed in the sun, with the moon under her feet and a crown of twelve stars on her head."

So ended the manuscript, and this was also the end of Soloviev's life. He died as he lived, a man dedicated to the service of God, a genuine prophet of His coming Kingdom. He hoped all his life that mankind would repent of its sins of selfishness and pride, and voluntarily submit to the gentle yoke of Christ which brings with it happiness and freedom. But on the threshold of the new century he suddenly realised all the improbability of his hopes, and he had the courage to face this revelation, but he had no strength to live under its crushing weight.



# Race Relations Conference at Fort Hare

## A SUMMARY OF THE REPORT OF ITS PROCEEDINGS

By G. L. M. Mzamane

UNDER the auspices of the S.A. Institute of Race Relations a Regional Conference at which Dr. Kerr, the Principal of Fort Hare, presided, was held on the 5th, 6th and 7th August 1944.

Public bodies represented at the conference were:—South African Institute of Race Relations; Dioceses of St. John's and Grahamstown; Joint Councils; Christian Council; Advisory Boards; Labour Advisory Boards; Municipalities and Divisional Councils; Rhodes University College, and Missionary Institutions.

The following topics were set down for discussion: Housing problems of smaller Municipalities; Application of the Smit Report to Smaller Municipalities; Land Tenure and Social Services in Native Reserves; Living and Working Conditions of Farm Labour; Urban Native Administration.

### OPENING

In his opening remarks, the chairman drew attention to the importance of Native Affairs at this time and to the liberal tradition of the Eastern Province. There was an awakening of social conscience in the world to-day, and the conference was called upon to pool experience, to increase knowledge and goodwill, and to give a sense of unity, he said. Following his reference to the death of Mrs. E. B. Jones, the conference paid its homage and ended in silent respect.

The members of the conference were welcomed by the Native Commissioner and the Mayor of Alice. The former stated that the Native Affairs Department had grown not only physically but also spiritually and that it welcomed the findings of such conferences.

### HOUSING PROBLEMS IN SMALLER MUNICIPALITIES

Speaking to a memorandum a delegate from Cradock said that it was their intention to erect houses for the infirm and indigent. They had experienced much difficulty with the Central Housing Board. In their effort to solve the housing problem, they had made use of the services of Africans and Coloureds, who made bricks and built the houses themselves under the direction of a European overseer. Workers trained on the spot had become very efficient and the rate of pay varied from 7s. 6d. to 9s. 6d. a day.

A very interesting discussion followed on this, whereupon one of the speakers made a plea for large rooms in the houses, addition of bathrooms and provision for tenants to own the houses eventually. Comparatively, it was found that sub-economic houses were costing East London up to £600 while for practically similar structure Cradock paid £109.

Following upon this paper, was the application of the Smit Report to smaller municipalities which was submitted by another delegate. He emphasised the need for getting the man-in-the-street familiar with the facts as stated in the Report. In addition to the demand for a rise in wages, an extensive campaign in the education of the Africans was essential, especially instruction in how to budget and allocate his money.

### FINDINGS OF A SUB-COMMITTEE

The findings committee on these two subjects mentioned among other things that, for an effective improvement, a distinction should be made between short term and long term recommendations.

#### A. Short Term.

(1) Housing costs must be lowered by:—

(a) Using African craftsmen and workmen regardless of Trade Union opposition. Following this procedure, Cradock builds five houses when East London builds one house for the same amount of money. Such men could be trained not only in trade schools as at Lovedale but also mainly on the job as at Cradock. In this respect, use of local material further reduces the costs as at Stutterheim where satisfactory houses have been built for £50-100.

(b) Mass production of houses while avoiding dead uniformity and bad construction. In this the National Housing Commission should lead by establishing a central research station and regional Housing Plants to manufacture prefabricated houses and erect sub-economic housing by new building techniques.

(2) As an incentive to the construction of and pride in the dwellings, Africans should be given private ownership by (a) enabling them to build or buy sub-economic houses as in the Bloemfontein scheme, with Government subsidy. (b) Using the Governor General's powers to approve of freehold tenure for Africans in Urban Areas.

(One speaker remarked that many people are interested in the progress and welfare of a place,—civic pride—when they have their interests at stake therein.)

(3) For the very poor, especially the aged poor, State homes should be provided.

(4) Every house should have bath facilities, suitable flooring and ceiling to reduce extremes of heat and cold, and stand on a plot large enough for a garden or fowl run.

(5) Food costs must be lowered by:—

(a) State subsidised feeding schemes as at Brakpan, Benoni and Springs.

(b) Municipal production and distribution, on a non-profit basis of foodstuffs, e.g. dairy and vegetable products.

(c) Making use of allotments which should be supervised by an Agricultural Demonstrator appointed by local authority.

(6) Social amenities should be provided, *inter alia*, by getting municipalities to appoint Social Workers.

#### Long Term.

This consists in a lasting improvement which can be effected by removing the basic causes of poverty, ignorance, bad housing and malnutrition. Though this was a vast problem, the Conference requested the Institute of Race Relations to take action in:

(1) Educating the European public by:—

(a) Working out and presenting a *Plan for Plenty* into which the development programme for the African will fit.

(b) Obtaining the co-operation of public bodies like the Christian Council, Campaign for Right and Justice, and Afrikaans publications, not necessarily through official written contract but generally by personal contact.

(c) Producing articles, pamphlets, lectures, posters etc.

(2) Supporting and publicising the Social and Economic Planning Council's *Plan for Plenty*, which includes among other things, better education for all, more opportunities for semi and skilled work by non-Europeans in employment.

### NATIVE RESERVES—LAND TENURE

Memoranda read in connection with Land Tenure in Native Reserves provided much food for thought and led to lively discussion especially on the subject of Collective Farms and employment of co-operative methods. One point of view was that such a scheme would have to allow much latitude for experiment;



stock limitation, especially small stock for instance, would render the supply of meat precarious. Some speakers contended that the scheme ignored an important issue, namely, the lack of land. A suggestion was also made that if such a scheme is carried out, (a) people who engage in it, should do so on a voluntary basis; (b) education of the people in collective farming was an essential pre-requisite to the inauguration of the scheme. However, Collective Farming had been very successful in Russia and Palestine; the Tennessee Valley Authority might provide an example of what could be done in the Transkei. One of the speakers quoted England as an example of a place where Collective ideas had met with signal success during the present war. In conclusion, it was felt that there should be more co-operation and consultation with the Africans on post war schemes.

#### NATIVE RESERVES—SOCIAL SERVICES

In this connection, extensive and intensive fencing of the Reserves is required, if a successful programme of social services is to be accomplished. The Physical Training Course at Healdtown would, it was felt by one member, provide persons suitably trained for some other aspects of social work needed in the reserves.

References were also made to the good work of a Health Unit in Umtata and to an experiment with a course designed to have a far reaching influence in the life of the community, in the training of Women Home Demonstrators who will help with the school children, home and recreational occupations. (This course, which is provided for at Mbutho Farm near Tsolo in the Transkei, will no doubt be an inspiration to the already existing Zenzele Women's Association there.)

Under Education a system of duplicated sessions in vogue in America, mentioned by one of the delegates, was advocated by the chairman; so was also the Jeanes Teacher. There was also a plea for the establishment of a chain of nursery schools and kindergartens at short intervals in the rural areas. The question of Adult Education was also touched upon; here the army idea of Mass Education was recommended as a means to liquidate illiteracy and to train the community in social uplift. The importance of education was strongly stressed as it was felt that *literacy is basic to development*.

#### FINDINGS OF THE SUB-COMMITTEE—NATIVE RESERVES

There was no time for full consideration of all points raised by the findings committee, but certain aspects of the implications of the general principles were adopted, namely:

- (a) That Native Areas should no longer be regarded as a location from which industry may draw its labour, or as a dumping ground of people who are no longer useful in urban areas—they should be an integral part of the whole economic system of the country.
- (b) That the surplus population would become a wage earning class (i) in industry, (ii) in urban areas, (iii) on European and Native farms, but should sever connection with the reserves.
- (c) That Africans in urban areas, industry, etc., should be allowed the right to make their homes in these areas rather than look to the reserves as their ultimate home.
- (d) That land tenure should be such as will encourage ablest Africans to take agriculture as a full-time occupation, and that in addition to the three systems of land tenure existing there should be a fourth, "Freehold Tenure," for more enterprising and successful Africans.

#### LIVING AND WORKING CONDITIONS OF FARM LABOUR

The difficulty in the farms was how to keep complete families there permanently, as the younger members of the families occasionally drift to towns, leaving the farmer with insufficient

and inefficient labour. Higher wages are therefore necessary, one of the means by which this practice could be checked, with higher wages, efficiency, energy, knowledge and responsibility were demanded of the labourer. One delegate pointed out that efficiency and energy, *inter alia*, depended on the intake and that generally farmers were opposed to education of their farm labourers. During the discussion, one farmer contended that labour supply did not depend entirely on cash wages; he quoted that in one district, 111 returns from farmers showed that 56 farmers who paid a cash wage of 10/- were plentifully supplied, while 65 at 10/- to £1 were short.

#### FINDINGS OF THE SUB-COMMITTEE

During the ensuing discussion, an Agricultural Section of Wage Board was suggested to which there was much opposition on the grounds that the farming community would not tolerate such interference. However amongst others the following findings as amended were accepted.

That much could be done to improve the labour position on the farms by:—

- (a) Provision of proper housing.
- (b) A supply of scientifically balanced rations.
- (c) Establishment of farm schools.
- (d) A rise in cash wages.

In addition, conference also maintained that there should also be a provision for a reasonable amount of security of employment and satisfactory conditions for those engaged in farm work.

#### URBAN NATIVE ADMINISTRATION

Much discussion was given to the question of Franchise and the election of Advisory Boards, and in particular, whether such franchise should be extended to all youths of twenty-one provided they fulfil required qualifications. There were also questions of

- (a) establishment of the Ward System in African townships;
- (b) erection and use of communal halls;
- (c) power of appeal in cases where the recommendations of the Advisory Board were ignored by local authority.

#### FINDINGS OF THE SUB-COMMITTEE

Some of the findings of the sub-committee which were accepted as amended were:—

- (a) The first essential, on which the whole Urban Administration hinges, is the amicable relations between local authority and the African residents.
- (b) There should be a process of education in regard to the meaning and functions of Advisory Boards; and such education should be undertaken preferably by other Africans.
- (c) The franchise for the election of Advisory Boards should be extended, under more liberal conditions than those obtaining at present.
- (d) Advisory Boards should be given greater responsibility.
- (e) Conference endorses the principle of direct representation on Municipal Councils of African townships falling under their control and further requests the Institute to investigate what remedy is open to Advisory Boards which constantly find their representations ignored by municipalities.
- (f) Health Services should be more fully developed on Municipal Councils, with the assistance of qualified, semi-qualified or other responsible Africans.
- (g) Recreational Services should be fully organised, and should be under the direction of paid qualified Africans, the responsibility for such services being shared by Municipalities, Department of Social Welfare and organised residents of African townships.—An itinerant organiser was recommended in the case of smaller municipalities.
- (h) The Ward System is favoured where the population exceeds 2000. Wards should have committees and the Local Advisory Board might consist of the chairmen of such Ward Committees.



# In Memoriam: A. Arthur Wellington

## GOVERNOR OF HEALDTOWN INSTITUTION

On 16th September there passed away one whose life and work have made a profound impression upon thousands of white, European and African, in this country.

The Reverend A. Arthur Wellington came of Cornish stock and a strong Methodist tradition. In 1904 he entered the ministry of the Methodist Church of South Africa. In the early years of his ministry he worked in European Circuits; but it is significant that as a young minister he spent one year at Healdtown as assistant to the Governor—a prophetic forecast of what was to come. Except for a period of service at Ixopo in 1911, his work lay in the Central and Eastern Cape Province. In the Raaff-Reinet and the surrounding district he is still remembered with gratitude and affection as a most successful minister, and in that historic town and countryside he built up a living Church with a vitality all its own.

The great work of his life was, however, still to come. Seventeen years ago he was placed in charge of the African Training Institution at Healdtown. He would insist, and rightly so, that foundations had been well and truly laid by his able and devoted predecessors. But it was his vision and insight which saw the immense possibilities of the situation, and he grasped with courage and understanding the opportunity which the needs and demands of African education presented to him. There began under his leadership an era of rapid expansion. Each step forward was not only justified but carefully prepared for and consolidated, until there seemed to be something inevitable in the forward march of events.

During Mr. Wellington's Governorship the Institution at Healdtown trebled in size. In 1943 it reported 831 boarding students in the Training and High Schools and 428 day scholars, on a staff of 52 European and African teachers. Much of the Institution had been practically re-built and many new buildings had been added. Greater however than these material achievements has been the deepening spiritual influence which Healdtown has set working in the lives of thousands of young Africans during their most impressionable years. Much has been due to the loyal support of a succession of able men and women on the teaching and administrative staff. But they would be the first to acknowledge the inspiring leadership of the wise and able administrator, the true Christian gentleman and lover of his kind, the devoted servant of God, who has now been laid to rest on the green hillside overlooking the place with which his name will always be associated.

In the counsels of those who control African education in the country he will be sorely missed. He has helped to shape its policy through his membership of such bodies as the Association of Heads of Native Institutions in the Cape Province. He was for many years a member of the Governing Council of the S.A. Native College at Fort Hare and also of the Executive of that Council, where his grasp of the wider issues raised during a period of abnormal expansion made him a valued guide and consultant.

Within his own Church Mr. Wellington was obviously marked out for leadership. In 1936 he became President of the Conference, and during his year of office, in wide travel throughout the country, he presented forcefully and with deep conviction the needs of the African people. From that time until the year before his death, as Chairman of the Grahamstown District in addition to his work at Healdtown, he fostered with assiduous care the work of his Church among European, Coloured and African people over a very wide area. It is characteristic of the deep reach of his interest in young people that he was for many

years an influential and active member of the Council of Kingswood College, Grahamstown, where his own sons were educated, and with whose staff he was for a time connected at an early period of his ministry.

His love for the Church in which the roots of his spiritual nature went down so deeply did not make him narrowly denominational in outlook. His eager spirit understood the need for a more catholic fellowship; and this he found in intimate friendship with the leaders of many Churches. He was greatly moved last year when he was invited to become an associate member of the Governing Council of Lovedale. His failing health made it impossible for him to attend more than one meeting of the Council before his death; but the gracious influence of his presence then made a profound impression. He was passionately devoted to the work of the Christian Council of South Africa and deeply convinced of its importance to this land at this time. During two formative years he was President of the Council, and he was its Treasurer at the time of his death.

Great as was Mr. Wellington's work, greater still was the man himself. The service at Healdtown which preceded his burial was a wonderful demonstration of affection, marked by an all-pervading note of triumph. Addressing a gathering of more than fifteen hundred people of all races, an intimate friend said of him:—"He inspired love always. No man in the brotherhood of the ministry has been more deeply loved by his brethren. To many of the younger ministers of all races he was a hero and an ideal; to his colleagues an inspiring leader; to his students a mighty influence for good; to the under-privileged a fearless champion. He lives always in the work he has done; but most of all he lives on in the hearts of his friends."

Mr. Wellington had a genius for friendship throughout his forty years of unsparing service. Especially during that part of it in which his outstanding gifts were devoted to the welfare of the African people, Healdtown was a centre of fellowship. His passing will touch the chords of memory in many hearts. Those who knew him in his home will associate with their memories of Healdtown the thought of Mrs. Wellington, his right hand in all things; of their daughter; and of their three sons on active service. To all these his passing, victorious as it was, will mean inexpressible loss; and to them we offer our respectful and understanding sympathy.

E.W.G.

## POISON DANGER IN NEW-TYPE PARAFFIN TINS.

It has been brought to notice that from the beginning of August, 1944, containers having a different composition from that previously in use have been utilised for the packing of petroleum products (illuminating paraffin, power paraffin, motor spirit and lubricating oils). Hitherto tin plate had been used but in future *Terne* plate of the same gauge is being substituted. This *terne* plate is suitably embossed (in English and Afrikaans) to the effect that the container is lead coated. As such tins are normally used extensively by Natives for the storage of water and food or for cooking purposes it is essential that all possible steps should be taken to warn Natives not to use tins which are embossed as indicated above for such purposes. Such use may be dangerous as the water or food may absorb the lead and when consumed lead poisoning may result. It should be emphasized that the poisoning is slow and cumulative and Natives should not come to the conclusion that any of the tins are harmless because no immediate result has taken place after the partaking of food stored in such tins.



## Church Union in India

Many who have taken interest in the plans for Church Union in South India have been disappointed at the slow progress made during twenty-five years of negotiation. It is of more than ordinary interest, however, to find that, according to an article from the pen of the Bishop of Dornakal in the August issue of the C.M.S. *Outlook*, when the General Council of the Church of India, Burma and Ceylon met at Nagpur this year this Anglican Council resolved to place a statement before the other Churches. We give the statement below, without comment of our own, as we wish it to make its own impression. It reads: "We, the Bishops, Clergy, and Laity of the Anglican Communion in India, Burma, and Ceylon assembled in Council at Nagpur have been burdened with a sense of frustration, as we have considered the failure of twenty-five years of effort to bring union to divided Christians in South India. But in this session there has been given to us a new vision of the unity of Christ's people, and a new hope as to the means by which that unity can be achieved. It has been laid upon us that we are still depending too much on human contrivance, and that we must learn to trust more fully in God's creative power to do new things and to give to His Church that unity which is one according to His will. We and those with whom we desire to unite are all one as members of the Body of Christ and through faith in the redemption wrought by God through His only begotten Son Jesus Christ; but so long as we remain out of communion with one another we are all defective in spiritual power. This is true in a special way of the ordained ministry; the ministries of all separated Communion are by the fact of separation imperfect and limited in authority. As a result of this defect, the witness of us all to Christ is seriously compromised and the work of setting forward God's purpose for the redemption of all mankind is grievously hindered. We acknowledge that in the past we have failed in manifold ways to forward the work of reconciliation. For these sins of the past we earnestly repent and desire to atone; and we desire to express that penitence not only in words but also in action. We believe that when separated Communion come together again, their ministries should be united by a solemn act of humility and re-dedication, in which through the mutual laying on of hands with prayer they seek from God the enrichment of all those ministries. If this method of achieving a united ministry commends itself to the mind and conscience of the Churches, those of us who are ordained ministers, bishops and presbyters, desire to present ourselves to those duly authorized in these Communion which are seeking to restore the unity of the Body of Christ, that we may receive through the laying on of hands and prayer the spiritual endowment which in separation from them we lack. We would earnestly commend this suggestion to our own Communion and also to those in other Communion who sincerely desire the union of the faithful, asking them to consider whether this is the will of God for us, and whether we may not hope by this means to be brought very much nearer to that perfect reconciliation and union which we all earnestly desire."

\* \* \* \*

In a statement to his own diocese after the meeting of the Council the Bishop of Madras explained the meaning of the suggested "supplemental ordination" thus:—"This is not a proposal for re-ordination. There can be no such thing. What is inaccurately called 're-ordination' is really ordination implying the denial that the man in question has been ordained at all. Nor is it 'conditional ordination' for that means that we are doubtful whether a man has really been ordained or not. Here, if we agree, we all accept from the heart the reality of the ordination of all the ministers of all the uniting Churches. But

we equally all admit that in a measure all these ministries are defective because they are the ministries of men ordained in separated Communion. Christ has acted, but His Body as a visible manifestation of Christ has not acted as by His will should have acted. The precise measure and offset of the defects we cannot define, but we recognize the fact of defectiveness. Therefore by 'supplemental ordination' we seek to be enriched, more fully recognized and authorized ministry which all can accept."

## New Books

**Reasoning Faith**: T. C. Hammond: Inter-Varsity Fellowship of Evangelical Unions. 5s.

It is safe to assume that a theological student of middle age, for that matter, any student of a generation ago, would have found to find in handy book form a compendious introduction to Christian Apologetics. No one who is interested in the arguments bearing on the Christian Faith need be put off by the mention of theological students, as if the book were their exclusive domain. The intelligent layman could not do better than give himself a course of study, which will help him to fortify his confidence and justify his convictions. Intelligent enquirers and learners who have come later, will find the old omission, of a general survey of the Apologetic field, rectified by this valuable study and thereby be much better off than their predecessors.

The Publisher's title, including "Evangelical Unions," might suggest a certain bias of thought or partiality of treatment. There is no sign of any pre-disposition to depart from what the title of the book promises, *Reasoning Faith*. It appears quite clearly in the Introduction that Canon Hammond has elected to let reason have her perfect work, and the proof of his election is forthcoming from the first Chapter to the last. It is not always that a title fits its subject. It does here, for the process of defending the faith confines itself to the exercises of the mind, and eschews the sentimentalism of the heart. Nor is it often that attachment and detachment join hands for their mutual profit, but here is firm attachment to the traditional Faith of the Church, to orthodoxy in fact, enriched by detachment from unreasonable presentations of the grounds of Faith.

The book is in three Parts: Part I deals with Philosophical Objections to the Christian System: Part II with Scientific Objections: and Part III with Historical Objections. In the first part, systems of thought apart from Christianity, that have secured a large, if fluid, support as answering the riddle of the relation between man and His Maker, are assembled and reviewed. Statements of the accredited spokesmen of these systems are marshalled for consideration and criticism, always respectfully but not the less incisive and revealing. In fact as a sustained labour of logic and pure reason, apart altogether from its religious content, this volume appears to the writer of these lines a brilliant exposition of analysis, and consequent exposure of chinks in the armour of the adversary. Atheism, Agnosticism, Pantheism, Natural Theology, are weighed in the balance and found wanting. It is manifestly impossible to describe in detail the constitution of the parts that make the whole. Allusion may be made to one or two: for instance, the confident examination of the abstruse Hegelian dialectic on the nature of the Trinity and the permissible approach to that mystery: the analogy to the Trinity in unity of the personal life,—the individual or person, the nature of that individual, the effect on others of his personality. Another instance is provided in the acute criticism of Barth's assumption of the "Absolute Otherness" of God, which assumption he assesses as unjustified. Barth's theology has a large and possibly increasing following, and has certainly affected the whole theological outlook of his time.



Reason by itself would not be in a position to defend the Christian system : or perhaps to allow a Christian system at all, unless fortified by Revelation. The inner character or Revelation becomes the charge of the defensive Reason, and how that charge is exercised is an adventure and discovery. A conclusion cannot be gainsaid respecting the non-Christian philosophic systems is conveyed in a judgment that their limitations leave them inscrutable in an Absolute beyond their realm,—“ philosophy finds in theology.”

The second part is concerned with the scientific outlook ; science, so called, having claimed to pontificate in regions beyond its scope. Science has its limitations, since it can only deal with what is given : it is unable to deal with origins. Where it cannot enter, it says, “ there is nothing.” Such is one phase of the activities of Science with which the author deals, and a fascinating one. Not less fascinating is the reasoned treatment of Evolution, the basic scientific dogma, which however is no longer a perfect circle, but a much battered hoop. For the claim that this is a Scientific Age, he has something definite to say, so far as the great mass of mankind is concerned, the statement is simply not true,” and of course reasons are given for that unfavourable verdict.

Part III which deals with Historical Objections, such as the possibility of God speaking to man, which belong to the question of Revelation and Inspiration, the truth of the Gospel record, and the validity of its claims for the divinity of Jesus : the value of the Bible : the contradiction of the theme that revelation is a natural process of the mind, these, and kindred subjects, are weighed and valued.

The merest indication has been given of the complex and numerous problems, subjected to the searching light of reason, which this book contains. It needs close reading, but that belongs to the nature of the undertaking. The reasoning is set out with great lucidity and without discursiveness, in an easy and yet dignified English. It is certainly a book which every man, minister, teacher, or other, who has need of sustenance for his own faith, or has to provide reasoned aid for the doubtful or critical, should have near his right-hand. A.M.H.

*The Great Outlaw* : Geoffrey Hoyland : S.C.M. Press, London, 1944. 264 pp. 7/6.

Mr. Hoyland, a preparatory school master, uses his experience of boys and their ways to interpret to himself and to boys the developing life and consciousness of our Lord. To that end, he uses the imagery and analogy of the story of Robin Hood. Hence the title of the book and many of its chapters, “ The Great Outlaw ” “ The boy in Sherwood,” “ Little John ” “ The Parliament of Sherwood.”

One approaches with some hesitation what appear to be “ stuntish ” or “ up-to-date ” methods of interpreting the life which was the light of men, but Mr. Hoyland’s book is arresting, always interesting, and always thoughtful and reverent. He claims, I think with justice, that to know Jesus we *must* make the effort to imagine for ourselves the course of the mental and spiritual development of the child and boy and adolescent Jesus. Much of his book is concerned to fill out the gap which Scripture leaves largely unfilled between the birth and the ministry of our Lord, and to interpret our Lord’s growing consciousness of God, which Mr. Hoyland believes to have owed most to the solitary meditations of the growing boy and man in the environs of Nazareth, close to Nature and to God—what is called throughout the book the “ Sherwood Vision.”

The writer makes no claim to impose his own imaginations upon others ; and his treatment of this difficult subject is convincing. He slips once into verbal adoptionism in describing our Lord’s baptism. “ Up till now he had been God’s child,

taking from Him the light of his presence and the joy of his love, but from now onwards he was to be God’s son, sharing with Him to the uttermost the agony of His creation ” : and the book tends to express the human and Marcan aspects of Christ rather than the supernatural and Johannine : but that is only to say that the Christ is always greater than any given interpretation of Him on our part can ever be. There is great insight into the mind and character of the Lord and the implications of the brief Gospel narratives : and many passages of great value. Notable among them is a “ recipe for the Love of Jesus ” on page 80. The book is happily free from easy sentimentalism.

I have been unable to find justification for the author’s repeated claim that “ Abba ” was a diminutive of affection, “ Daddy ; ” and “ Daddy ” is not the kind of address to God I would myself associate with Gethsemane. Nor is it clear why Capernaum should be styled a “ village.” But these are small criticisms of a good book. There is a first-rate sketch of the Roman and Jewish background in chapters one and two.

C.W.A.

*Nature studies and other verses*, by Rev. W. Mears (Stockwell : 6/-).

While no one would claim for this collection that it included poetry of a high order or even that it aspired to be “ great verse for a little clan ” it will bring much pleasure to many in South Africa and especially to those who, like the author, have spent happy years in the Transkei.

The range of subjects is very great, and the facility in versifying equally noteworthy whether the topic be the African seasons, the concerns of Empire, the course of the war, Native life as observed in the kraal, on the veld, in school or in church, or in those pieces where we think the author is most at home, in the religious poems which deal with the Christian Calendar or the experiences of the Christian soul.

We are sure that many of those who have known and admired the work of this veteran missionary, who has spent a lifetime in the Native territories, will wish to renew old and pleasant memories by browsing in this volume.

## Lovedale Bible School.

### TRAINING COURSE IN EVANGELISM, 1945.

**Date :** Opening—6th February ; Closing—26th June.

**Students :** Evangelists, Student-Evangelists, Preachers and Teachers, of all Churches, and of African, Coloured and Indian races.

**Subjects :** Old and New Testament—Introduction and Exposition. Preaching and Sermon Construction. Practical evangelistic and Sunday School work.

**Fees :** One shilling per day—that is, £7 for the whole course of twenty weeks. In addition, a few shillings will be necessary for books.

**To secure a place :** Write to The Head, Bible School, Lovedale, C.P. Give particulars about your age, general educational standard, languages spoken and written, Church membership, etc. Candidates must be in sound physical health.

**Note :** There is already a waiting list for 1945. It is important that those desiring to attend should apply before 15th December. Immediately after that date candidates will be informed as to whether they are accepted.



## Our Readers' Views

### GLIMPSES OF ISLAM

To the Editor, *The South African Outlook*.

Sir,—In commenting upon the article of X on Islam your correspondent, I.R.G., has displayed complete ignorance of the subject. His statements, observations and judgements are without foundation in truth and fact and seem to emanate rather from an uncharitable spirit than from a scientific study of Islam.

It would require more space than you, Sir, could allow to give a lie to all the allegations made by your reader. All that is needed, however, is an honest study of Islam and a knowledge of world history to comprehend and appreciate its real teachings and its achievements in the realms of ethics, morals, philosophy and science. It will then be seen, to take the examples of your critic, that child marriage, cruelty to animals and children are not part of Islam or fruits of its teachings, as he would have us believe. As to divorce, a student of Muslim Law will tell you that it is not to be had upon the slightest pretext but is permitted only upon certain conditions. It is, says the Quran, the most abominable of all permitted things in the sight of God, and is only to be resorted to when all prospects of living together have gone.

Continuing with his examples, polygamy, a little thought on his part would have shown, is not an absolute evil. In certain stages of social development it is an unavoidable circumstance. Among all the Eastern nations of old it was a recognised institution. It existed among the Israelites before the time of Moses, who continued it without imposing any limit on the number of marriages one could contract. St. Augustine himself seems to have observed in it no intrinsic immorality or sinfulness, and declared that polygamy was not a crime where it was a legal institution of a country. The German reformers even so late as the sixteenth century admitted the validity of a second or a third marriage contemporaneously with the first in default of issue and other similar causes. Nor did Jesus himself ever forbid the custom absolutely or expressly. History proves conclusively, in other words, that until very recent times polygamy was not considered so reprehensible as it is now.

Muhammad did not adopt or legalise polygamy: he found it practised universally and without any limit whatsoever. He, however, controlled it by limiting it in number, and one has only to read the relevant portions of the Quran to realise that the spirit of the Law is definitely monogamous. Moreover, it should be remembered in relative matters of this nature that Muslim Law takes an evolutionary view. The Quranic provisions are adapted alike for the acceptance of the most cultured society and the requirements of the least civilised. Thus taking into account this progressive growth and evolution of thought and experience it is quite within the power of a Muslim State to prohibit polygamy by legislation if the conditions of the times so demand.

Futile it is discussing every accusation of I.R.G. There is not a single correct statement in the whole of his letter. It is typical of his mentality to state that philanthropic institutions such as orphanages and hospitals are foreign to Islam. Equality and brotherhood of man are of the very structure of Islam. Let him study, if he will, Muslim history—history of Saracenic Spain for instance—before he ventures forth to express such utter nonsense. It is, again, typical of his method when he says that the Quran denies woman a soul. Let him quote the verse that says so and I shall see that a sum of one thousand pounds, or any amount he chooses, is donated to him for the purpose of propagating Christianity among Muslims! And if a False Prophet could give fresh direction to the course of human history and turn slaves into leaders of men and inspire the conduct and shape the career of whole races of mankind—then I for one, with four hundred million others, consider myself fortunate and happy to follow the “false” light!

If today the professing Muslims fall short of the ideal of the Master it is not the fault of Islam, nor are they representative of Islam. Certain evil practices have no doubt crept into the social organism of Islam from its contact with local customs, conventions and practices and exist even now. But they are not, I.R.G. would have it, fruits of Islam, any more than the Inquisition, persecution of thought and science, and the reign of darkness, barbarism, terror and death that now prevail in Christian Europe, are the fruits of Christianity or the results of its teachings! Yours etc.,

I. M. BAWA,

President, Natal Muslim Council.

P.O. Box 933,  
Durban.

## Lovedale and Fort Hare News

The Concert organised by the S.R.C. on behalf of the Henderson Memorial Church realised £10. The legacy from “Two Friends” for the same fund arrived during the last week of August. It amounted to £1609 3s. 7d.

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The Guides, Wayfarer Guides, Brownies and Sunbeams of Alice and Lovedale met in a joint service of worship in the Alice Town Hall on Sunday, 10th September.

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The film *The Lame Shall Walk* was shown to appreciative audiences in Lovedale on Saturday 16th and Monday 18th September.

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On Thursday the 14th September the Fort Hare Musical Association rendered the sacred cantata *Esther* in the Large Hall, Lovedale.

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The British Parliamentary Delegation which is at present touring South Africa will visit Lovedale and Fort Hare on Monday the 9th October. The party will be the guests of Dr. and Mrs. Shepherd at luncheon on that day. The members of the delegation are: Sir Geoffrey Shakespeare, Baronet, M.P., Sir Alfred L. Beit, Baronet, M.P., Hector McNeil, Esq., M.P., Wing-Commander Robert Grant-Ferris, M.P., Captain W. Glenvil Hall, M.P., Arthur Pearson, Esq., M.P., Lt. Col. Sir Walter Smiles, C.I.E., D.S.O., M.P., Sir Wavell Wakefield, Kt. M.P.

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Congratulations are extended to the following Lovedale nurses who recently passed the South African Medical Council's examinations: *Final*—Nurses M. Booth, A. Feleza, P. Fini, M. Ganca, I. O. Mdingi, P. M. S. West, E. N. Xoga. *Preliminary*—A. J. Conjwa, H. L. Fongqu, G. Mahloane, J. F. Manana, W. V. Sising, D. Swartland.

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Various books, photographs and old letters have found their way to Lovedale in preparation for the museum we hope to establish in the old Church School. We are indebted to Rev. R. Godfrey, King William's Town, for the gift of a small booklet printed at Old Lovedale in 1826 and for a concordance which belonged to General Gordon and which was given after his death to his friend Dr. James Stewart.

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We are pleased to know that Denis Emslie who has been so seriously ill is making steady progress towards recovery.

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We regret to learn of the death of the mother of Miss Boyce, the Secretary of our Hospitals.

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Dr. H. J. Rousseau of Fort Hare is a patient in the Alice Ward Memorial Hospital. We wish for him a speedy recovery.